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are merely *editors*. An arrangement of the documents which is more true to fact would put together all of the prophetic writing in the historical books from Genesis to 2 Kings, and gather the Deuteronomic additions into another and separate group. The latter would be properly the work of "Prophetic-Priestly Historians." One may criticise also the uncertain way in which the chronological order of events is followed. In accordance with the author's critical view, Nehemiah's work precedes Ezra's, and the material is so arranged. Such rearrangements appear elsewhere. But is it not a slip that the placing of the narrative of Hezekiah's sickness is placed after the Sennacherib episode, although the dates given for Hezekiah's reign (725-696 B. C.) seem to forbid? The following misprints should be corrected: p. 42, line 6 from bottom, "watching" for "matching;" p. 177, line 3 from bottom, "Jonathan" for "Jotham."

G. S. G.

The Principles of Religious Education. A Course of Lectures Delivered under the Auspices of the Sunday-School Commission of the Diocese of New York. With an Introduction by REV. HENRY C. POTTER, D.D., LL.D. New York: Longmans, Green & Co., 1901. Pp. xx + 292. \$1.25.

This volume contains ten lectures upon the subject of the improvement of religious education, which were delivered at St. Bartholomew's Church, New York city, in the autumn of 1899. The course was arranged by Bishop Potter, at the suggestion of the Sunday-School Commission of the Diocesan Convention of the preceding year. The occasion of the course was the growing idea that the religious schools of the Episcopal denomination (and in this respect the Episcopal denomination was not behind other denominations) needed a thorough reform in their curriculum of study and in the general training of their teachers. Particular attention is called in the preface to the fact that religious education has not progressed with the secular education in our common schools, because the pedagogical principles which have been worked out in connection with the latter have not been carried, with any consistency or completeness, into the former. In order to promote a better understanding of what religious education should be, these ten lectures were prepared and duly delivered.

The lecturers, with their subjects, are as follows: Professor Nicholas Murray Butler, Ph.D., of Columbia University, "Religious Instruction and its Relation to Education;" Bishop William C. Deane,

LL.D., of Albany, "The Educational Work of the Christian Church;" Professor Charles DeGarmo, Ph.D., of Cornell University, "Religious Instruction in England, France, Germany, and the United States;" Dean George Hodges, D.D., of the Episcopal Theological School, Cambridge, Mass., "The Content of Religious Instruction;" Rev. Pascal Harrower, chairman of the Sunday-School Commission for the Diocese of New York, "The Sunday School and its Course of Study;" Walter L. Hervey, Ph.D., Examiner of the New York Board of Education, "The Preparation of the Sunday-School Teacher;" President G. Stanley Hall of Clark University, "The Religious Content of the Child-Mind;" Professor F. M. McMurry, Ph.D., of the Teachers College, Columbia University, "The Use of Biography in Religious Instruction;" Professor Charles F. Kent, Ph.D., of Yale University, "The Use of Geography in Religious Instruction;" Professor R. G. Moulton, M.A., of the University of Chicago, "The Study of the Bible as Literature."

It is impossible, in a brief notice, to give an idea of the valuable material which lies in the pages of this book. More competent lecturers could scarcely have been obtained for any of the subjects, and the whole treatment of religious education is from the most sound and progressive standpoint of modern pedagogy and religious education. The book, therefore, can be recommended to every reader who is interested in the improvement of our Sunday schools, and in the spread of a fuller and better knowledge of the Bible. Nor is it only the Sunday school and Bible instruction which are here considered. For the essential relation of religion to all life is distinctly shown, and is assumed as the basis for the increase of religious instruction. That no one can be counted educated without a due instruction in matters of religious knowledge, history, and experience is the first truth elaborated in this volume, and by means of this volume will become more fully realized.

It is one of the most hopeful indications of the present hour that the number of those who are thinking deeply upon the problem of the religious instruction of the young is growing with great rapidity. Until this time there has been no single book which seemed to represent the movement as a whole, or which could serve as a general guide to thought and action in this new field. But the present lectures, brought together in this volume by Bishop Potter, are well fitted to become such a handbook of progress. The book ought, therefore, to have the widest possible currency among all Christian people, and

the ideas therein contained will go far to mold thought and activity in the right direction. The movement which has been inaugurated by the Episcopal denomination for the improvement of the religious education among themselves will have the widest and most beneficial influence upon the other denominations as well, among whom there is already a most earnest desire and investigation as to how religious education should be advanced. Within the next ten years, it is safe to say, the changes which are already in progress will have worked out a remarkable development in the Sunday school. But, in addition to that, we shall recognize as never before that religious education is not to be severed from secular education, and that there is no true education of the individual which does not combine the two.

C. W. V.

Reconstruction in Theology. By PROFESSOR HENRY CHURCHILL KING, Oberlin Theological Seminary. New York: The Macmillan Co., 1901. Pp. xiii + 257. \$1.50.

Professor King shows first of all that a reconstruction in theology is demanded by the changed intellectual, moral, and spiritual world in which we live. He then characterizes briefly this new world of our day, and indicates the influence which these conceptions ought to have upon our theological statements. His task is not the construction of a new theology, but rather the clearing of the ground for a reconstruction. He lays emphasis upon the fact that it is not the rationalistic spirit of the church, nor the anti-religious tendencies of the age, but the deepening of the Christian spirit, which calls for this reconstruction in theology.

The fundamental moral and spiritual convictions of our time are: reverence for personality, freedom of conscience, and freedom of investigation; law in the spiritual world, yet the subordination of the mechanical, and the unity of the ethical life in love; no separation of the sacred and the secular; the social conscience; the central importance of action; and the recognition of Christ as the supreme person.

Theology has no quarrel with science. It leaves to science the tracing of causal connections, and claims for itself the task of ideal interpretation. Theology is willing to accept the *universality* of law, but not the *uniformity* of law. Laws are not always and everywhere the same, but there is always law. Law is necessary even to freedom and faith. The insistence on miracle by the religious man means the insistence on a *living* God. Rare phenomena are not for that reason